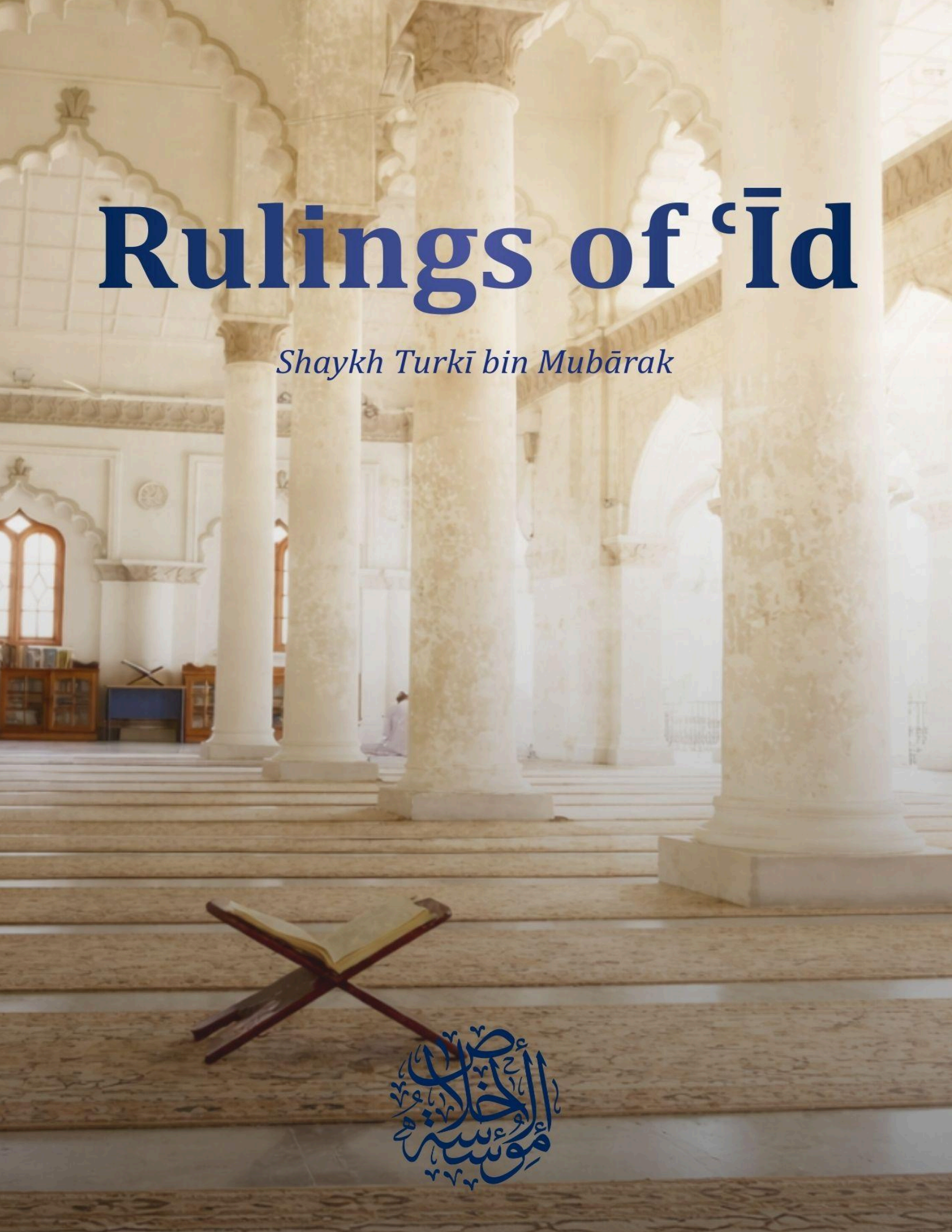
Rulings of ʿĪd

Shaykh Turkī bin Mubārak



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بسم الله الرحمن الرحيم

In the name of Allāh, praise be to Allāh, and may peace and blessings be upon Muḥammad, his family, his companions, and whoever is loyal to him. As for what proceeds: Here is the blessed occasion of ʿĪd al-Fiṭr approaching us, so it is only fitting that we remind one another, myself and you, of some rulings related to this blessed occasion of ʿĪd. I will be brief in reminding and highlighting a few issues, and they are three issues.

As for the first issue: it is Zakāt al-Fiṭr. Zakāt al-Fiṭr was legislated in the second year after (Muḥammad) al-Muṣṭafā (ṣallallāhu ʿalayhi wa salam)'s migration to Madīnah. Why was this Zakāt legislated? There is no doubt the fasting Muslim will fall into some sins and wrongdoings during the month of fasting. He may fall into idle talk, he may fall into obscene speech, and other things. The human is not infallible; therefore, Allāh legislated this Zakāt for him as a purification and expiation for what slipped from him during this blessed month. Imām Abū Dāwūd (raḥimahullāh) and others narrated from Ibn ʿAbbās (raḍiyallāhu ʿanhumā) that the Prophet (ṣallallāhu ʿalayhi wa salam) ordered Zakāt al-Fiṭr as a purification for the fasting person from idle talk and obscene speech, and to feed the poor.[1] This Zakāt was not legislated for this wisdom (purification from obscene speech and idle talk) only; rather, there is another wisdom behind it - which is

[1] Ibn Mājah (no,. 1827) and Abū Dāwūd (no. 1609)

feeding the poor and being generous towards them on this blessed day. Another wisdom behind it is that it softens the hearts of the Muslims towards one another. This Zakāt is an obligation from Allāh upon every capable Muslim, whether he was free or enslaved, young or old, male or female; due to the ḥadīth of Ibn ʿUmar (raḍiyallāhu ʿanhumā) which states that the Prophet (ṣallallāhu ʿalayhi wa salam) ordered Zakāt al-Fiṭr from Ramaḍān upon every person; free or enslaved, male or female, young or old, from among the Muslims. Narrated by al-Bukhārī and Muslim[2]. Therefore, every capable person should hasten to give this Zakāt. The time of its obligation is from the sunset of the night of fiṭr until the time of the ʿĪd prayer. It is also permissible for the Muslim to give it before the time of its obligation, it is permissible for him and it won't be obligatory upon him except if the time of its obligation comes; however it is still permissible for him to give it a day or two days before the time of its obligation, as was stated by Imām Aḥmad and others.

As for the second issue: it is Allāh's statement: **"[Allāh wants] for you to complete the period [of fasting] and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful."** (al-Baqarah, 185) The scholars of tafsīr said regarding Allāh's statement **"for you to complete the period,"**

[2] Ṣaḥīḥ Muslim (no. 984) and Ṣaḥīḥ al-Bukhārī (no. 1503)

that it refers to the period of Ramaḍān. And here we are, by the permission of Allāh, we have completed the period of this blessed month. We ask Allāh (tabāraka wa taʿālā) to return this month to us and to you for many years to come, in victory for Islām and Muslims. **"And to glorify Allāh,"** because you have completed your fasting, and [Allāh] has made your prayers easy for you, and the other blessings of Islām, Qurʾān and īmān**. "And to glorify Allāh for that [to] which He has guided you,"** takbīr (i.e., saying Allāhu Akbar) is legislated in both ʿĪds, however, in ʿĪd al-Fiṭr it is more emphasized. And in ʿĪd al-Aḍḥā it is unrestricted (in place) and restricted (in time), as was mentioned by Imām Ibn Qudāmah (raḥimahullāh), meaning you can do takbīr anywhere such as in the mosque, the roads, the markets, your home and other places. It has been narrated from Ibn ʿUmar (raḍiyallāhu ʿanhumā) and Abū Hurayrah (raḍiyallāhu ʿanhu) that they would go out in the markets and make takbīr, and the people would make takbīr after them. Narrated by al-Bukhārī in his Ṣaḥīḥ as a muʿallaq ḥadīth. Making takbīr is legislated in ʿĪd al-Aḍḥā in a restricted manner in time and unrestricted manner in place, as we have mentioned. It is also restricted from the morning of the Day of ʿArafah until the end of the Days of Tashrīq, and is performed after each of the five daily prayers. As for ʿĪd al-Fiṭr, it is not legislated except as unrestrictedly, the time of the legislation of making takbīr in ʿĪd al-Fiṭr is

from sunset of final day of this blessed month, the night of fiṭr, until the end of ʿĪd prayer. So during this time, the Muslim can make takbīr unrestrictedly, whether it is in the mosque, his muṣalā, his home, his shop, the road and other places. "Allāhu Akbar," meaning: Allāh is greater than everything besides Him. Allāh (subḥānahu wa taʿālā) is greater than our wealth, we spend our wealth in the path of Allāh (subḥānahu wa taʿālā) seeking His approval. If Zakāt al-Fiṭr is obligated upon us by Allāh, then we will give it. We will give out Allāh's due right in our wealth, Allāh is greater than ourselves and wealth. We give out wealth and strive ourselves for the sake lā ilāha ilāllāh and for the sake of making Allāh (subḥānahu wa taʿālā)'s word the highest: **"Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise."** (at-Tawbah, 111) Allāh is greater than everything, Allāh is greater than property of all people. We put Allāh (subḥānahu wa taʿālā) and His commands before anything else. (Reads Poem): "If my Lord is pleased, then I do not care whether the people are content or the ruler is angered."

As for the third issue: if Jumuʿah and ʿĪd coincide on the same day, what should the Muslim do? There are differing opinions from the scholars on this; however, the most correct of them is the opinion of Shaykh al-Islām ibn

Taymiyyah, for it is the one which the evidences support. And it is: if he prays ʿĪd prayer, then the obligation of Jumuʿah prayer is lifted from him and he should pray Ẓuhr instead of it. This opinion has many evidences supporting it, it is narrated from Zayd bin Arqam (raḍiyallāhu ʿanhu) that the Prophet (ṣallallāhu ʿalayhi wa salam) prayed ʿĪd prayer, then he granted a concession regarding Jumuʿah and said: "Whoever wishes to pray, then let him pray." Narrated by al-Khamsah[3] (except at-Tirmidhī) and it was authenticated by Ibn Khuzaymah, and al-Ḥākim, and Imām an-Nawawī (raḥimahullāh) commented: "Its isnād is jayyid (i.e., good)." And it has also been narrated from Abū Hurayrah (raḍiyallāhu ʿanhu) that the Prophet (ṣallallāhu ʿalayhi wa salam) said: "Indeed, this day you are in - two ʿĪds have coincided in it. If anyone does not want to offer the Jumuʿah prayer, the ʿĪd prayer is sufficient for him. But we shall offer the Jumuʿah prayer (as well)." Narrated by Abū Dāwūd and others[4]. The Prophet (ṣallallāhu ʿalayhi wa salam)'s statement: "But we shall offer the Jumuʿah prayer (as well)," means: it is permissible for the imām to establish Jumuʿah prayer, so whoever wishes to attend it from the Muslims can attend, and whoever wishes to not attend it can pray Ẓuhr, and whoever does not pray ʿĪd should pray Jumuʿah with the imām. This is what ʿUmar (raḍiyallāhu

[3] Abū Dāwūd (no. 1070), an-Nasāʾī (no. 1591), Ibn Mājah (no. 1310) and Aḥmad (no. 19,318)
[4] Abū Dāwūd (no. 1073)

ʿanhu), Uthmān (raḍiyallāhu ʿanhu), ʿAlī (raḍiyallāhu ʿanhu), and Muʿāwiyah (raḍiyallāhu ʿanhu) did; and it was the opinion Ibn ʿAbbās, Ibn Masʿūd and others from the Ṣaḥābah (raḍiyallāhu ʿanhum) held and none of the other Ṣaḥābah of the Prophet (ṣallallāhu ʿalayhi wa salam) objected to them in this. These are some of the issues I wished to highlight and briefly point out. May you all be well every year. We ask Allāh to return the coming Ramaḍān to us, having established His Book, His servants, and the Sunnah of His Prophet (ṣallallāhu ʿalayhi wa salam) in the land. And Allāh knows best. May Allāh reward you, and all praise is due to Allāh by whom righteous deeds are completed.